

Home Circle.

TAKEN.

"God took him."—Gen. v, 24.
 "Taken,"—our boy is taken
 From earthly honor here,
 By a loving hand
 To a holier band,
 And a nobler, wider sphere!
 "Taken,"—we could not give him,
 We tried to hold him fast:
 But it might not be;
 Then in agony
 We were forced to yield at last.
 "Taken,"—we do not murmur,
 We now can kiss the rod;
 We found it sweet,
 At the Saviour's feet,
 To behold the love of God.
 "Taken,"—ah, yes! God took him
 To his own bright home of joy;
 And our spirits yearn,
 As they homeward turn,
 To behold again our boy.
 "Taken," but soon in glory
 We all shall meet once more,
 And together raise
 Glad songs of praise,
 And our Father's love adore.

GROWTH.

We are not to be always mere babes in Christ, but go from milk to meat, keeping what is childlike, putting away what is childish. We are to grow into manly intelligence and independence, capacity and consistency, steadfastness and stability. We must not linger among rudiments, be always under tutors, be narrow in knowledge and love, hesitate and vacillate, and turn back to weak and beggarly elements.

These are childish things which the man of God puts away in virtue. This Christian manliness means freedom from littleness, narrowness, selfishness and implies the courage, capacity, magnanimity of a manly nature, inspired by faith in God. "To virtue, knowledge." Why? Because only the man is fit to get and to use knowledge. Educators say that only the manly mind is competent to grapple with the higher forms of truth. Sir William Jones, in his "Andrometer," gave the first twenty years to mere growth of body and mind, preparatory to ten years to be spent in severe study.

How often parents err in being impatient of the slow advance of their children toward true learning! They look for signs of knowledge acquired rather than power to acquire. They overrate

mere attainments and underrate mental growth. Education means discipline, not a dead mass of accumulations, but power to work with the brain; and so manhood comes before knowledge, for only the man wields well the Titanic hammer.

The intellectual truth illustrates the spiritual. Knowledge is power only when a muscular manhood wields the weapon. Faith precedes knowledge in the divine order, because only the childlike spirit is fitted to know the truth. Without childlike humility and docility we run the risk of proud self-confidence, intellectual absorption, idolatry of reason. Without faith in God we can recognize neither the starting point nor the goal of all knowledge, and are in danger of calling falsehood truth and crowning folly with wisdom's diadem.

So does manhood precede knowledge, for in order to use knowledge effectively there is needed a manliness of stature, a maturity of judgment. In that strange transition period from the intuitive to the rational, from the time when the child accepts everything upon other's testimony to that when he demands a reason for his faith, many a soul has suffered wreck; but when the child of God has grown to manly stature and strength, experience enables him to say: "I know whom I have believed." He may drive before the wind of independent inquiry out upon the ocean of truth. There is a needle that points to a celestial pole, and a firm hand on the helm. He knows his true direction, and will steer clear of danger.

To the child of God, grown to manly stature in Christ, knowledge is more than an acquisition—an attribute of soul. It becomes a faculty of insight into divine things. He sees not with reflected or refracted ray, but with the ray direct. The blindness of the natural man is gone, and his eyes are open to behold wondrous things in the works and word and character of God. To him is revealed a true knowledge of self, and of the woes and wants of humanity. Above all, it takes a ripe manhood in piety to study the science of divine mensuration and know the breadth and length and depth and height of the love of Christ.

LYING FUNERAL SERMONS.

The temptation to speak of people who die in sin as if they were saved, for the sake of pleasing friends of the departed, is so strong that it is to be feared that sometimes it is yielded to. Positive conclusions are drawn from faint or no evidence of real repentance, and thus the life is given to the clear statements of Scripture in regard to the end of the wicked, and others are thus encouraged to live as they did, with the hope that, like them, they may enjoy the pleasures of sin while they live, and then embrace the joys of heaven when they die. When I was once pastor it was a common saying in our town among the wicked: "We can live as we want to, and when we die we will have Elder E. preach our funeral sermon, and he will preach us right into heaven." Where there is any doubt about the reality of the conversion of the deceased, fidelity to Christ's cause demands that their future be left with the "Judge of all the earth," who "will do right." Faithfulness to the living also requires a like course, lest their fears of danger which Christ declares to await them be hushed, and they be comforted with a comfort which is not of God.—*Rev. M. W. Knapp.*

GOD'S DAY.

When Daisy comes down to breakfast on Sunday morning it is usually with a more winsome smile than she generally has on her rosy face, and her voice is always softer and sweeter, it seems, than on other days.

"I wonder how it is mamma," said Mr. Denton, one day, "that our Daisy is always so much happier on Sundays than on week days?"

Then Daisy spoke up bravely from her place on her father's knee, "You see, papa, Sunday is God's day, and I want to make it as nice a one for Him as I can."

"Bless you, dear," said the father, tenderly. "It's right for you to do so, and for everybody else to do likewise."—*Kind Words.*

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.